of ye City
of London
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The Cities great Concern,

In this Case of Question of

HONOUR and ARMS,

WHETHER

APPRENTISHIP

Extinguisheth Gentry?

Discoursed.

With a clear Refutation of the pernicious Error that it doth.

Lam. Jerem. Cap. 3. Vers. 27.

Bonum est viro cùm portaverit Jugum ab Adolescentia sua.

LONDON,

Printed by *WILLIAM GODBID*, dwelling in *Little Britain*, 1674.

HONORATISSIMO

SENATUI

POPULOQUE

Augustæ Urbis

LONDINENSIS.

HONORATISSIMO

SENATUI,

POPULOQUE,

AUGUSTÆ URBIS

LONDINENSIS.

UMI

The Bookſeller's Report.

THere *hath been of late a diligent Enquiry among us, concerning this ſubject of* APPRENTICES, *adviſing us to a ſearch in our* Regiſtry, *and* Kalender *for Writings of this* nature, *and we are aſſured that no* Impreſſion *hath eſcaped our view for* 40 *or* 50 *years laſt paſt; but we find none, except ſome paſſages of the* Author *in one of his Hiſtories very briefly; which makes us wiſh the* Publication *of this* Treatiſe, *for the general*

general good of this famous City *and* Citizens, *and particularly of some of* us, *who claim an Intereſt of* Birth *herein, whether it be* Bond *or* Free.

There

A

PREFACE

In Defence of

TRADE & COMMERCE.

THere is none that curiouſly obſerves, and takes notice of the various, yet neat and orderly Frame of this Terreſtrial Globe, but muſt confeſs ſo *vaſt* a Body was not deſigned for the uſe of any *ſingle* perſon, but even then in its firſt Original looked forward to *Poſterity*, whoſe proviſion the Great *Creator* of all things chiefly had care of, when he enriched it with infinite *conveniences*, both for *neceſſity* and *delight*, which the Off-

ſpring of *Adam* doth now enjoy. As therefore the *World* it ſelf was too great a Patrimony for *one* man, had not God been pleaſed to have given him a large and numerous *iſſue* to enjoy and improve it: ſo had thoſe ſecret and immenſe Treaſures, wherewith it is embelliſhed and enriched; layn ſtill obſcure, either in the bowels of the Earth, or in the vaſt diſtances and inacceſſible parts of forrein Countries, had not *Commerce* and *Traffick*, heightned by the ingenuity and induſtry of man, unlocked theſe *hidden* Mines and ſecret Treaſures, and by an eaſie yet ſpeedy paſſage brought them to our very doors. By theſe it is we come to be as it were *Citizens* of the *World*, and to have correſpondence and intercourſe with the remoteſt Countries. By theſe then it is the Globe was firſt inhabited, and mankind made a Citizen thereof, and

the whole World become a common *Mart*, where each Inhabitant thereof, though never so distant, may freely commute the Commodities of their own into the riches and treasures of another. By these Nations became first civiliz'd by corresponding with Strangers, and learning from each other those forms of Policy and Government, which might become useful and profitable. What had become of the *Western* part, had not *Learning*, and other ingenuous *Arts* been brought to us, either by Strangers, and taught from them by Noble Spirits of our own?

And surely *Nature* wisely did foresee the many inconveniences of *Idleness*, how that it would convert the World into another *Chaos*, making the Earth but as one dull and useless *mass*, when she hid her Rarities and Treasures in the secret

Bowels thereof, and buried them in the *watry Deep*, and lodged them at ſo vaſt and remote a diſtance, that ſo their *worth* and Value might be a *ſpur* to Labour and Induſtry to fetch them thence. Nay God himſelf is particularly called the *God of the Iſles*, as looking on them, by virtue of their skill in *Navigation*, to be the beſt *factors* for the Common *Good*; and as a bleſſing upon their Induſtry, we find moſt *Iſles* and Maritime places exceed all In-land Cities and Countries in Riches, and variety of plenty. But beſides his particular favour to *Iſles*, he hath created ſuch a dependance of each on the whole, that what one Country is deficient in, another doth ſupply. Thus we borrow Silks from *Perſia*, Drugs from *Egypt*, Furrs from *Ruſſia*, Gold from *Barbary*; and in lieu thereof we furniſh them with Cloth, and Lead,

Lead, and Tin, and Corn, and other good Commodities which our Country doth afford.

Nor has *Religion* less honoured *Trade* than *Nature*; for what has been the Propagation of the Gospel, but a kind of a *Religious Commerce*, whereby the *Souls* as well as the *Bodies* of Mankind might be supplied with necessaries for a better life: for it cannot be imagin'd that the Doctrine of the Blessed *Jesus* was at one time promulged and declared through all the Habitable World, but by degrees, as places were found out, and men were qualified with Abilities and Capacities for so great a Work. Hence is it, our *Saviour* made choice of *fishermen*, who were to pass as it were through the *Zodiac*, and disperse his Precepts; their *Calling* and *Trade* rendring them skilful in *Navigation*, and

bold in adventuring, and their Blessed *Master* inspiring them with Gifts and Parts to improve it to the inlargement of his Doctrine and Kingdom. For at first, the true Religion was confined to one small Spot, but by little and little the *care* of Heaven, and the indefatigable Industry of *Man*, what was then onely known in *Judah* and *Jerusalem*, became both the Wonder and Glory of the World. So that we that live so remote from the first Declaration thereof, are more than ordinarily endebted unto the pains and travail of those pious and religious men, who adventur'd hither, which could not well have been done, had not *Commerce* first found out our Coasts, and then *Religion* civiliz'd them.

Besides, *Trade* is the very Life and Soul of the Universe, which, like the *vital* Blood in the Body,

Body, *circulates* to the health and *well-being* of the whole. What were the World but a rude and dull *indigeſted Lump*, a noiſome and peſtilential Maſs, did not *Commerce*, like the Sun, by its Univerſal Rays exhale all its malignant and noxious Vapours, and by a continual motion and tranſaction render it wholſome and profitable. What would become of the *buſie Soul* of Man, had ſhe not found out *variety* of Imployment for its Exerciſe? How would each Country become the Sink or common Shore of *Debauchery* and Wickedneſs, did not *Traffick* deveſt their Inclinations by the uſe of *Liberal Arts* and Myſteries? So that it is the *ſalt* of the Earth, which preſerves Mankind from putrefaction and ruine.

Nor is it onely profitable to the *whole*, but to each *ſingle* Country, and City, and Family. It is the

ſtrength and *glory* of a Kingdom, the *beauty* and ſplendor of a City, the *ſinews* of War, the *ſupport* of Peace, the true *foundation* of Honour and Gentility; the beſt ſecurity of a Fortune when got, and the beſt way to get it when wanting. I cannot but confeſs, that in the common repute of the World, there are ſeveral other ways whereby men may ariſe to Wealth and Honour, as the *Sword* and *Gown*; yet I think, without injury to the credit of either, I may ſafely ſay, that ſtrictly taken thoſe very ways and methods are in effect *Trades* and *Myſteries*, the End of all being Emolument and Profit.

Nay, the *Univerſities* themſelves are but as it were a *learned Corporation*, and *Society*, each ſeveral *Art* and *Science* therein not much unlike our ſeveral *Companies*, and inferior Schools, which fit *Youth* for thoſe places,

places, but as *Shops*, wherein young men are initiated *Apprentices*, and afterwards commence *Maſters*. There might be much more ſaid in the defence of *Trade* and *Commerce*, but the Book conſiſting of particulars in relation to the *City*, and its *policy*, an Enlargement here would but anticipate the Kind and Courteous Reader, who will I hope pardon the length of this *Preface*, and ſupply the reſt with his own Candor and Ingenuity.

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To the READER.

READER,

I *Have been lately put to the* Queſtion, *which heretofore (ſome years ſince) I have diſcourſed very briefly,* Whether Apprentiſhip extinguiſheth Gentry? *And being now called to an Account, I have not only peruſed my former* Opinion, *but with ſome addition do confirm my then* Aſſertion, *that it doth not; with a clear* Refutation *of the pretended* Reaſons, *or rather pernicious* Errors *againſt it, ſwallowed by* Eraſmus Roterdam, *Sir* Thomas Smith *in his* Common-weal, *Sir* John Ferne *in his* Blazon, Ralph Brook York-Herald, *and others. And I ſhall cleer the* Refutation *of that peſtilent* Opinion, *which hath ſome Authority for it, and many Injurious* Partakers; *intending to lodge upon the hopeful and honeſt eſtate of* Apprentiſhip

prentiſhip *the odious Note of* Bondage, *and the barbarous penalty of loſs of* Gentry, *to the* reproach *of our* Kingdom's policy, *and to the manifold dammage of the* Publick. *For though the* Schools *and* Camps *are moſt proper for* Honour *and* Arms, *yet the Ancient* Wiſdom, *and the like frequent* Bounty *of our* Sages, *did ever leave the Gates of* Honour *open to* City-Arts, *and to the myſtery of honeſt* Gain, *as fundamental in* Common-weals, *and the ſuſcepture of external* Splendor, *according to the moſt laudable* Example *of riſing* Rome, *under her firſt* Dictators *and* Conſuls. *By which their Moderation and Judgment they happily avoided two oppoſite* Rocks, *viz.* Tyrannical Appropriation *of* Gentry *to ſome certain old* Families *as in* Germany, *and the* Confuſion of not allowing Hereditary Nobleneſs *or* Gentry *to any at all, as under the* Sultan *in* Turky,

I ſhall not crave any Patronage, *or other* Acknowledgment, *nor repeat here how the* Noble People *of* Eldeſt Rome *accepted the* Book *which* Guecus Flavius *dedicated to their* Name *and Uſe*, de origine Juris, *in the* Cæſarian *Laws*; *but leave the Iſſue to thoſe that may receive the* Honour *and* Profit *thereof*; *with this Caution, Firſt, that it belongs only to ſuch* Maſters *or* Citizens *as are generouſly diſpoſed, and worthily qualified* Men, *who ſay with* Publius Syrus, Damnum appellandum eſt cum mala fama lucrum; *and then to ſuch among* Apprentices *as reſemble* Potifer's *chaſt* Servant, *or St.* Paul's *converted* Oneſimus, young men *who ſay with* Statius Cæcilius *in his* Plotius, Liberè ſervimus ſalva Urbe atque Arce, *meaning by the* City, *and the* Citadel, *the* Body *and the* Head *of Man. And there is no doubt that the worthy* Citizen *ſhall find*

find his honeſt Servant not the leſs ſerviceable for this Diſcourſe, but rather the more obſequious. For in good Bloods, and in good Natures, Praiſe and Honour prevail more than Rigor and Blows. And becauſe your ſelves (for the moſt part) were Apprentices, ye may remember herein with Comfort the honeſty of your Condition when ye were ſuch, and the Splendor of what ye are now, in that Right.

The principal Objection againſt the Publiſhing of this, or the like Diſcourſe of this Argument, is, That the Inſolency of the Youth, and the Irregular Frie of the City, may hereby take increaſe. But it hath been elſewhere anſwered, That thoſe Apprentices are of the Dregs and Bran of the Vulgar, the ordinary Balls played by the hands of Juſtice, into the Priſons, and Places of Correction; nay perhaps not Apprentices at all, but forlorn Companions, Maſterleſs Men, and the like,

as

as lately hath been made to appear.

In a word, the City of London *(which before* Rome *it ſelf was built) was rocked in a* Trojan *Cradle, by the* Founder *and Father thereof, Heroick* Brute *or* Brytus, *(as the moſt ancient Monuments, ſetting aſide all late fancies, bear witneſs;) and under* Claudius Cæſar *It was the Metropolis of the* Trynovants; *under other* Cæſars *afterwards it was* Auguſta, *the* Majeſterial *City, which at this time, for Hugeneſs, increaſe of beautious* Buildings, Concourſe, Navigation, Popularity, *and* Trade, *(notwithſtanding the hand of God's Correction by late* Sickneſs *and* Fire,) *very hardly giving place to any one City in* Europe, *or at leſt doth match and equal them.*

This very London, *ſo venerable for* Antiquity, *ſo* honourable *for her* Cuſtoms, *ſo profitable for* life; noble *in Renown, even beyond the* Names *both of our* Country *it ſelf, and of our* Nation;

tion; *the* Birth-place *of* Conſtantine *the* Great, *and the famous* Receſs *or* Chamber *of our* Kings; *this very City* London, *whether it be your local* Parent, *or loving* Foſter Mother, *ſhall not grace or* honour *you more, than you ſhall grace or honour* Her, *and* England *alſo.*

To Conclude: *In this Diſcourſe, I deſigne nothing, but reſt only upon the* Defence *and Affirmation, againſt the* Aſſailers *and* Deniers *of my* Arguments *and* Reaſon; *with due ſubmiſſion for the* Judicial *part, to the proper Court of* Honour, *heretofore the* Illuſtrious High Marſhal *of* England *by* Commiſſion; *or to the* Approbation *of the Learned* Heralds, Kings *of* Arms, *and my ſelf to the favour of the Ingenious* Reader.

W. S.

The Cities great Concern;

In a Queſtion of

HONOUR and ARMS,

Whether APPRENTISHIP extinguiſheth *Gentry?*

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kind of Contract that ſeems to be, which is between Maſter and Apprentice.

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good Common-wealth, among us chiefly now? The different face of both Opinions in daily Experience.

Whe-

Whether APPRENTISHIP *extinguiſheth* GENTRY?

THE FIRST PART.

THE preſent Queſtion, *Whether Apprentiſhip extinguiſheth Gentry*, being now not ſo much a Paradox, as grown in ſecret to be of late a common Opinion, I am bold to call it a weighty and important Queſtion, unjuſtly grounded upon the learned folly of *Eraſmus* of *Roterdam*, and the incircumſpection of Sr. *Thomas Smith* Knight, in his Book *de Republica Anglorum*, and out of certain wandring conceits harcht

among Trees and Tillage, as ſhall appear hereafter. Weighty and Important I call it, and it is ſo; becauſe in looking out upon the contents of the Caſe, I find that proſpect ſo ſpecious, that within the compaſs thereof as well the greater as the leſſer Nobility of *England*, are very notably and very inexplicably enwrapped: what do I ſay of the ſubalternate Nobility, when the Royal Name it ſelf was deeply intereſſed in the Propoſition? For Queen *Elizabeth*, though a free Monarch, and chief of the *Engliſh* in her turn, was a Party to the Cauſe, which ſhe ingenuouſly and openly acknowledged, calling Sir *Martin Calthrope* Kinſman, as indeed he was, being at that time Knight, and Lord Mayor of *London*: as alſo Sir *Godfrey Bullen* Knight, and Lord Mayor of *London*, was lineal Anceſtor to Queen *Anne*, Mother to

Queen

Queen *Elizabeth*, no longer before than in the Reign of Henry the ſixth King of *England*. Both which Knights being alſo Gentlemen born, and of right worthy Families, aſcended by due degrees from the condition of Apprentices, to the greateſt Annual Honour in this Kingdom. It is Weighty and Important, becauſe without much impropriety of ſpeech it may be called *Quæſtio ſtatus*, which in the ancient phraſe of the Emperor *Juſtinian*, is as much as to ſay, *a Tryal*, whether one is to be adjudged bond or free, ſervile or ingenuous, and implieth that odious and unnatural ſequel, which by Textuiſts is named *Capitis diminutio*, whereof though the *Roman* Laws make a threefold diviſion, yet in this our queſtion is but only, whether the third and loweſt degree were incurred, (which happeneth *cum qui ſui juris fuerunt, cœperunt alie-*

eno juri subjecti.) It is weighty and important; and can appear none other, because it directly tends to darken, and as it were to intercloud the luminous body of that beautious Planet *Honour*, with foul and lasting Spots. For what can lightly be a more disparagement, than for the Free-born to become a kind of Bond-men, or to come of such? nay there is nothing without it, which can be of so great disparagement. Finally, it is weighty and important, for very many other reasons, and particularly because it is not only fit that states of Opinions should be rectified in this kind, as breeding bad affections among people of this Nation, (from whence great mischiefs often arise, even to hatred, quarrels, and homicides;) but that such also as through vanity, or other distempers of the wit or judgment, disdain to seem either City-born or bred,

bred, or to own any thing of their Worship or Estate, either to the City or Citizens, may understand their own place and true condition, lest they be convinced to be among them, who are unworthy of so honest either Original or Accession as the City yeildeth.

2. But let us first behold the Cities Honour in Arms, as it stands displayed in Ancient Heraldry, and as it is commented upon out of Authentick Monuments, in that commendable *Survey of London*, comprised by its Chronologer and Citizen, *Stowe*. The present figure, with the same words as here they stand, is a copy of that which an old imperfect Legier volumn at the Office of Arms containeth. "There "needeth no greater demonstra-"tion of the Cities ancient Honour, "and of her peoples free quality "than this, that a principal Baron

of

"of the Realm of *England* was by "Tenure her Standard-bearer, being "the Lord *Fitz-Water*, from whence "the now Lord *Fitz-Water* is de-"scended. The figure of St. *Paul* "advanced it self in the Standard, "and upon the Shield those famous "well known Armouries of the "Cross and Weapon. The like Picture of which Apostle was also embroidered in the Caparisons of that Horse of War, which for the purpose of the Cities Service he received of Gift at the hands of the Lord Mayor. Upon the Standard-bearers Coat Armour, are painted the Hereditary Ensigns of his own Illustrious Family, *viz. Or a Fesse between two Cheverons Gules*. Which kind of Field the Ancients called *Clauric*, perhaps *à claritate*, because such Fields as were all of one colour made their Charges more cleerly seen and perspicu-

ous,

ous. And as they gave to that ſpecies of Blazon a peculiar Name for the Dignity, ſo did they alſo aſſign to this manner of bearing two Cheverons the term *Bialle*, or a Coat *Bialle, à numero binario*. In which brave times had that noble Gentleman but ſlightly and far off ſuſpected, that he diſplayed that Banner for a kind of Bondmen, or as for their Service, his great Heroick ſpirit would rather have troden ſuch an offer under foot. In good Aſſurance therefore of this common Cauſes juſtice, we proceed.

3. Sound Opinion (meaning Doctrine) is the *Anchor of the World*; and Opinion (meaning a worthy conceit of this or that perſon) is the principal Ingredient which makes words or actions reliſh well, and all the Graces without it are little worth. To take the fame from any man that is a Gentleman born, is a kind

kind of diſablement and prejudice, at leaſtwiſe among the weak, (who conſider no farther than Seemings) that is, among almoſt all; conſequently a wrong, and if a wrong, then due to be redreſſed. To find the Injury we muſt firſt enquire, *Whether Apprentiſhip extinguiſheth Gentry?*

4. The main reaſon, certainly the moſt generally uſed, to prove it doth, is, *That Apprentiſhip is a kind of Bondage*, and Bondage ſpecially voluntary; (in which caſe the Imperial Law-rule, *Non officit natalibus in ſervitute fuiſſe*, may be perhaps defective,) doth not extinguiſh Native-Gentry. But I deny that Apprentiſhip is either *vera ſervitus*, or *omnino ſervitus*.

The Caſe in Queſtion. For explanation of this difficulty, I will ſet before your eyes the Caſe as it is. A Gentleman hath a Son, whom he means

means to breed up in an Art of thrift, not rising meerly out of a stock of Wit or Learning, but out of a stock of Money and Credit, managed according to that Art; and for this cause he brings his Child at fifteen or sixteen years of age, more or less, to the City of *London*, provides him a Master, and the Youth by his Father's counsel willingly becomes an Apprentice, that is, he interchangeably seals a written Instrument, that he for his certain years of true and faithful Service, shall learn that precious Mystery of how to gain honestly, and to raise himself. Let the legal and ordinary form of that Instrument (extant in *Wells's Presidents*, and familiar every where) be duly pondered, and it will appear a meer Civil Contract, of which, as all the world knows, a Bondman uncapable. If you would know under what kind or *species* of Contract

that

that doth fall, I answer, that it seems to be a Contract of Permutation or Interchange: in which mutual Obligation or Convention the act of Binding is no more, but that (as Reason and Justice would) the Master might be (determinately for the time, and sufficiently for the manner) sure to enjoy his Apprentice. Apprentiship being therefore but an Effect of a Civil Contract; occasioned and caused by that prudent respect which the Contrahents mutually have to their lawful and honest Commodity; and such only as are free-born, being capable to make this Contract with effect, *Apprentiship therefore doth not extinguish Gentry.*

5. On the contrary it is urged, that although *Apprentiship be not a true Bondage* to all constructions and purposes, yet that it is a temporary Bondage, and equal (for the

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the time it laſteth) to very Servitude. Of which Opinion *Eraſmus* is, making his Etymology of our Apprentices to be, for that they are like to ſuch as are bought with money, *pares contiſiis*; which conceit, as it is more literate than right, ſo if it were ſet to ſale, would find few Chapmen, but to ſmile at it. But we abſolutely deny that Apprentiſhip is in any ſort a kind of Bondage; for notwithſtanding that to prove it be ſo, they make a parallel between the ancient *Roman* Servitude, and the *London* Apprentiſhip, yet will theſe *comparata* be found *diſparata*, if not *diſparatiſſima*. For *Servus* among the old Romans was ſo called of *ſervando*, of preſerving and ſaving, and not of *ſerviendo*, of ſerving, (ſaith the Law-maker himſelf, the Emperour *Juſtinian*) but the word *Apprentice* cometh of *Apprenti*, the French

French word, a raw Soldier, or young Learner, *Tyro, rudis discipulus*, or of the French verb which signifies to *learn*, or of the Latin word *apprehendo*, or *apprendo*, which is properly to *lay hold of*, and translatively to *learn*; which derivations are consonant to the thing, and true, however Sir *Thomas Smith* in his book *de Republica Anglorum*, not remembring to distinguish between Servitude and Discipline, Bondage and regular Breeding, injuriously defined them to be a kind of Bondmen, (meaning meer Slaves,) and not, as in some places of *England*, Bondsmen are taken for such as are in bonds for actionable Causes) and such Bondmen, as differ only thus from very Bondmen, (whose like words for signification are those foulest ones, *Slaves* and *Villains*) that Apprentices are but for a time, is certain: An oversight of so grave and

and learned person, a privy Counsellor, and in place of Secretary to Queen *Elizabeth*.

Again, that which did constitute a Bondman among the old *Romans*, was such a Power and Right vested in the Lord, over the very body of his Bondman or Slave, as descending to him under some received Title, or rather *jure gentium*, was maintained to him *jure civili Romanorum*; by virtue whereof he became Proprietary in the person of his Bondman, as in the body of his Oxe, Horse, or any other Beast he had: which Proprietaryship was indeterminable, but only by *Manumission*, and that act meerly depended upon the will of his Lord, without any Indentment or condition on the behalf of the Slave, which a right *Roman* would never indure from his Bondman.

Finally, (which in the quality

of that Servitude was most base. *Servus* among them *nullum caput habuit*, had no Head in Law, and neither was *in censu* nor *in lustro conditio*, as much as to say, that they were out of the number of Men, their Names being neither put among such as had wherewith to pay in the Rolls of their Exchequer, or Tables of their *Capitol*, nor as Bodies wherewith to serve in the general Musters of their Common-weal, but in brief were reputed *civiliter mortui*, dead in Law; Death and Bondage being alike among them, without any more reputation of being members in the Body Politick than brute Cattle, for Bondmen were reputed No-body, *Servi pro nullis habiti*.

And albeit the Authority of the Common-weal, upon the ground of State, *Interest rei publicæ ne quis re suâ malè utatur*, and the Majesty of

of Soveraign Princes, meerly as in Honour; and as moved with the commiseration of Humane miseries, did sometime interpose it self upon just cause, as when the Lord did attempt to ravish his Bond-woman, or the Bond-man took Sanctuary at the Emperour's Statue and Image, or at the Altar of some one of their Gods; (an Example whereof is in *Plautus*;) yet the Bond-man after *Manumission* continued in such relation to his late Lord, that in certain cases (as Ingratitude) he who was once infranchised, was adjudged back to his Patron, and condemned again to a far more miserable Servitude, than ever before.

These things considered, and nothing being like it in the matter of *Apprentiship*, who is there that lives so careless of the honour of the *English* Name, as to bring the Di-

ſciples of honeſt Arts, and Scholars of Myſteries, in civil Trade and converſe for virtuous cauſes, all of them being called by the fair Title of *Apprentices*, into the ſtate and quality of Bondmen? *Fair* I called it, becauſe that title is common to them with the *Inns of Court*, where *Apprentices at Law* are not the meaneſt Gentlemen. *Apprentiſhip* therefore is no voluntary Bondage, becauſe it is no Bondage at all, but a Title only of Politick or Civil Diſcipline. *Apprentiſhip therefore doth not extinguiſh Gentry.*

So then Apprentices, whether Gentlemen of Birth, or others, whatſoever their Indentures do import, and howſoever they may ſeem conditional ſervants, are in truth not bound to do or to ſuffer things more grievous, than young Souldiers in Armies, or Scholars in rigorous Schools, or Novices in Noviceſhips, each

each of whom in their kind uſually do and ſuffer things as baſe and vile in their own qualities, ſimply and in themſelves conſidered, without reſpect to the final ſcope or aim of the firſt Inſtitution, as perhaps the very meaneſt of five thouſand Apprentices in *London*.

9, 10. The final cauſe therefore of every Ordination qualifies the courſe, and the end denominates the means and actions tending to it. For if that be noble, no work is baſe preſcribed *in ordine*, or as in the way to that end; though, abſtracting from that conſideration, the work wrought, in the proper nature of it, be ſervile, as for a Soldier to dig, or carry Earth to a Rampire, or for a Student to go bareheaded to a Fellow of the Houſe within the Colledge, as far off as he can ſee him, omitting the more deformed neceſſity of ſuffering private

or publick diſcipline; or for a Novice in a Novice-ſhip to waſh Diſhes, or the like ſeeming baſe works, as is uſual; If then the general ſcope, or final reaſon of Apprentiſhip be honeſt, and worthy of a Gentleman, (as will appear hereafter that it is,) what can be clearer, than *that Apprentiſhip doth not extinguiſh Gentry?*

I am the more fervent in this caſe, becauſe this one falſe Conceit (at all times hurtful, but chiefly in theſe latter times, in which the means of eaſie maintenance are infinitely ſtraitned,) that for a Gentleman-born, or one that would aſpire to be a Gentleman, for him to be an Apprentice to a Citizen, or *Burgenſis*, is a thing unbeſeeming him, hath filled our *England* with more vices, and ſacrificed more ſerviceable bodies to odious ends, and more ſouls to ſinful life, than perhaps any other un-

uncivil Opinion whatsoever. For they who hold it better to rob by Sea or Land, than to beg or labour, do daily see, and feel, that out of Apprentices rise such as sit upon them, standing out and pleading for their lives as Malefactors, when they (a shame and sorrow to their Kindred) undergo a fortune too unworthy, even of the basest of honest Bond-men.

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4. *The*

4. *The wisdom of instituting* Apprentiship *defended, by the Argument* à minori ad majus.

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6. *The folly of such as object a corruption in Bloud, extinction and disinablement to Gentry; of Bond-men, or Villains in* England.

Whe-

Whether APPRENTISHIP *extinguisheth* GENTRY?

THE SECOND PART.

1. THese things considered, how should it fall into the mind of any good or wise Discourser, *that Apprentices are a kind of Bondmen*, and consequently, *that Apprentiship extinguisheth Native Gentry, and disinableth to Acquisitive?* For if that Opinion be not guilty of impiety to our Mother-Countrey, where that laudable policie of Apprentiship, necessary for our Nation, is exercised as a point of severe Discipline, warrantable in Christianity;

nity, certainly it hath in it a great deal of injurious temerity, and inconsiderance, and why not impiety also, if they wilfully wrong the wisdom of *England*, their natural common Parent, whose Children are free-born? Surely, notorious inconsiderance is apparent, because there are but two main Pillars of Common-wealths, PRÆMIUM & POENA, *Reward*, and *Punishment*; and of the first Rewards, Honour is the highest, according to that most eloquent *Tully* in his perished Works, *de republica*, (as S. *Augustin* stileth them,) as that thing with which he would *his Prince should be fed, and nourished*; and in his Philosophy hath uttered that famous sentence concerning the fame, *Honos alit artes, omnesque accendantur ad studia gloriæ.* Among us therefore Coats of Arms, and Titles of Gentlemen (which point the

the Knight aforeſaid; howſoever erring in Apprentices eſtate, hath truly noted to be commodious for the Prince) being the moſt familiar part of *Honour*. But they rip up and overturn the principal of thoſe two Pillars of Common-weal from the very Baſis: a ſtrange overſight, ſpecially of Profeſſors of skill in the Art of publick Government; unleſs perhaps they ſpeak it, becauſe they would have things reformed, or changed in this particular of Apprentiſhip. But we do not remember, that either Sir *Thomas Eliot* in his *Governour*, or Sir *Thomas Chaloner* (Leigier Embaſſadour for Queen *Elizabeth* in *Spain*) in his Books of Latin Hexameters *de rep. Anglorum inſtaurandâ*, (publiſhed with the Verſes of the Lord Treaſurer *Burghleys* before it,) or any other Author, rightly underſtanding our *England*, and her generous People, did ever

once

once tax our Countries Policy in this point. Yea ſome make it a *Quere*, whether the Cities diſcipline had not more need to be reduced nearer to the ancient ſeverity thereof, conſidering with what vices *London* flows, and overflows, than that it ſhould be altered, or removed, though but a little, from it.

2. Now then, let any one but rightly weigh with what conſcience or common ſenſe, the firſt Inſtitutors or Propagators of the *Engliſh* form of Government, could lay upon *Induſtry* and civil *Virtue* (whoſe ſubject are the lawful things of this life, and whoſe neareſt object is Honour, and honeſt Wealth) ſo foul a note as the brand of *Bondage*, or any the leaſt diſparagement at all? Whereas to quicken and inflame affections in that kind, all wiſe Maſters in the moſt noble civil

civil Art of Government, and all Founders of Empires, and States, have bent their counsels and courses to cherish such as are virtuously industrious, yea, God himself (the only best Pattern of Governors) hath made it known, that even Mechanical Qualities are his special Gifts, and his infused, as it were, *charismata*.

3. For *Moses*, having put into eternal Monuments, that *Jabal* was *pater pastorum*, (the most ancient Art of increase,) and that *Jabal* was *pater canentium*, (the first of which inventions was for necessary provisions of food and rayment, and the second to glorifie *God* and Honesty, to solace men towards sweetning the bitter Curse which *Adam* drew upon humane life,) it is, thirdly, underadded in the accomplishment of the three main Heads, to which mortals use to refer all their world-

ly

ly endeavours (Necessity, Profit, and Pleasure,) that *Tubal-Cain* was *malleator*, and *faber ferrarius*, an Hammer-smith, or worker in Iron, that being one of those arch Mysteries, *sine quibus non ædificatur civitas*, as the words are in *Ecclesiasticus*. Nay, there belonged in *God*'s own judgment so great praise to the particular excellency of some Artificers, as that in building of *Solomon*'s Temple, they are registred to all Posterities in Scripture, and their skill is not onely made immortally famous, but a more curious mention is put down of their Parentage and Birth-place, than of many great Princes, as in *Hiram*'s case, not the King, but the Brass-founder. And in the New Testament, S. *Paul* (being a Gentleman born, of a noble Family, as the Ancients write, and a Lawyer bred up at the feet of *Gamaliel*) learned, as an addition to

that

that perfection, for the relieving of his neceſſities, the manual Art of *Scenopœa*, commonly Engliſhed; *Tent-making*: upon which place of S. *Paul's* Trade (whereof in his Epiſtles he doth often glory) it is declared to us out of the *Rabbins*, that S. *Paul* (who himſelf tells King *Agrippa*, that he had lived a *Phariſee*, according to the moſt certain way of *Jewiſm*) was brought up ſo, by a Traditional precept, which did bind ſuch as would ſtudy Sacred letters, to learn ſome one or other Myſtery in the *Mechanicks*. And at this preſent, among other things which the *Turks* retain of the *Jewiſh* Rites, this ſeems one, when even the *Sultan* himſelf, or *grand Seignior* (as all his Progenitors) is ſaid to exereiſe a manual Trade, little or much, commonly once a day. And in freſh memory *Rodulphus*, the Emperour of *Germany*, had ſingular skill

skill in making *Dials*, *Watches*, and the like fine works of Smith-craft, as had also a late Baron of *England*, which they practised; and other persons also, of Royal progeny, are at this day excellent in several Artifices.

4. If then such honour be done by God himself (as aforesaid,) not onely to those that are necessary Handy-crafts, but to those also which are but the Handmaids of Magnificence, and outward Splendor, as Engravers, Founders, and the like; he shall be very hardy, who shall imbase honest Industry with disgraceful censures; and too unjust, who shall not cherish or encourage it with praise and worship, as the ancient Policy of *England* did, and doth, in constituting Corporations, and adorning Companies with Banners of Arms, and some special men with notes of Nobleness.

5. And, as of all commendable Arts all worthy Commonweals have their use, so in *London* they have as it were their Palace. But into the body of the City none generally are incorporated, but such only as through the straight gates of Apprentiship aspire to the dignity and state of Citizens. That the *Hebrew* Bondmen were not, in *Moses*'s Law, among themselves, like to our Apprentices (howsoever the seventh year agrees in time with the ordinary time of our Apprentices Obligations) is evident, both in the Books of *Exodus* and *Deuteronomy*. For, first, their title to their Bondmen grew to their Lords by a Contract of Bargain and Sale, which was indeed a kind of *Servitude*. For, when the *seventh* year, in which the Bondage was to determine, and expire, if then he resolved not to continue a Bondman

for

for ever, he was compelled to leave his wife (if married in his Lord's house during bondage) together with his children, born in that marriage, behind him, though himself departed free, but withall rewarded also. So that voluntary Bondage is not only *de jure gentium*, (as the *Roman* Laws import, by which a man might sell himself, *ad participandam pretium*,) but also *de jure divino positivo*. By which, notwithstanding it doth not appear, that such a Bondage was any disparagement, or dis-enablement in *Jewish* blood, among the *Jews*, because in *Exodus* we read of a provision made for the *Hebrew* Bondwoman, whom her Lord might take in marriage to himself, or bestow her upon his Son, if he so thought good, but might not to violate her Chastity, as if he had *jus in corpus*. But the Condition of an Apprentice of *Lon-*

don reſembleth the Condition of no perſon's Eſtate in either of the Laws, *Divine*, or *Imperial*; for he directly contracteth with his Maſter to learn his Myſtery, or Art of honeſt living, neither hath his Maſter (who therefore is but a Maſter, not a Lord) *Deſpoticum Imperium* over his Apprentice, (that is, ſuch a power as a Lord hath over a Slave) but *quaſi curaturam*, or a Guardianſhip, and is in very truth a meer *Diſcipliner*, or *Teacher*, with authority of uſing moderate Correction as a *Father*, not as a *Tyrant*, or otherwiſe. Immoderate Correction whoſoever doth uſe, is (by a Gracious Statute of the fifth of Queen *Elizabeth*) ſubject to be puniſhed with the loſs of the *Apprentice*, by abſolutely taking him away.

6. Which things ſo often as I deeply ponder, I cannot but hold it as looſe, and as wandring a conceit, and

and as uncivil a Propoſition in civil matters; as any: *that Apprentiſhip ſhould be imagin'd either to extinguiſh, or to extennate the Right of Native Gentry, or to diſable any worthy or fit perſon to acquiſitive Armories*; for how can it in God's name work that effect, unleſs it be criminal to be an *Apprentice*? Becauſe no man loſeth his right to bear *Arms*, or to write *Gentleman*, unleſs he be attainted in Law, for ſuch a cauſe, the Conviction whereof doth immediately procure corruption in Blood, which as in this caſe no man yet hath dreamed of.

Again, when by the old Common Law of *England*, there are but onely two ſorts of Bondmen, *Villains in groſs*, and *Villains regardant* to a Mannour; and it is moſt certain, that our *Apprentice* or Scholar in City Myſteries, is neither one nor other of them: what ignorance then,

or offence was Mother at first, of this, not Paradox, but palpable Absurdity, that *Apprentiship extinguisheth Gentry*, or that *Apprentices* are a kind of Bondmen: when as the greatest and most famous Cities of *Germany*, which were or have been composed of Apprentices, or such as from them have become Masters, as *Norimbergh*, *Lubeck*, *Magdenburg*, &c. are as Imperial and free Cities, not thought unworthy to be matriculated into the Empire, or to have places in their *Dyets*, as some of the Estates thereof.

THE

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prentice's *body, objected and solved; Aristotle's error about Bondmen; Of young Gentlemen, Wards in* England, *Of University Students, and of Soldiers, in respect of their Bodies.*

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Whe-

Whether APPRENTISHIP *extinguisheth* GENTRY?

THE THIRD PART.

1. THough in the premiſes we conceive to have ſaid enough for the eſtabliſhing our Negation in this Important Queſtion, that *Apprentiſhip* is not a kind of Bondage, conſequently, that it cannot work any ſuch effect as is before ſuppoſed, yet to leave no tolerable Curioſity unſatisfied, we will ſet before us, as in a Table, the whole Condition of an *Apprentice*, meaning chiefly ſuch an *Apprentice*, as being the Son of a Gentleman, is bound

bound to a Maſter, who exerciſeth the worthier Arts of Citizens, as Merchants by Sea, Whole-Salemen, and ſome few others, which may more ſpecially ſtand in the firſt *Claſs* of the moſt generous Hiſtories, as thoſe, in which the Wit or Mind of man hath a far greater part than Bodily labour.

2. Such an *Apprentice* therefore, when firſt he comes to his Maſter, is commonly but of thoſe years, which are every where ſubject to Correction. His ordinary Services theſe: he goes bare-headed, ſtands bare-headed, waits bare-headed before his Maſter and Miſtreſs, and while as yet he is the youngeſt *Apprentice*, he doth perhaps (for Diſcipline ſake) wipe over night his Maſter's ſhooes for the morning, bruſheth a Garment, runs of Errands, keeps ſilence till he have leave to ſpeak, followeth his Maſter,

Master, or ushereth his Mistress, and sometime their young Daughters, (among whom, some one or other of them doth not rarely prove the *Apprentice*'s Wife) walks not far out but with his permission, and now and then (as Offences happen) he may chance to be terribly chidden, or menaced, or (which must sometime be) deservedly corrected; though all this onely *in ordine*, and in the way to Mastership, or to the estate of a Citizen, which last worst state of this *Apprentice*'s Condition continues peradventure for a Year, or two, and while he is commonly but at the age of a Boy, or at the most but of a Lad, or Stripling, and, take things at the very worst, he doth nothing as an *Apprentice* under his Master, which, when himself comes to be a Master, his *Apprentices* shall not do or suffer under him. Such, or the like, is the

the bitterest part of an *Apprentice's* happy estate in this world, being honestly provided at his Masters charge of all things necessary, and decent. The *Master* in the mean while serving his *Apprentice's* turn with Instruction, and universal Conformation, or Moulding of him to his Art, as the *Apprentice* serves his Master's turn with Obedience, Faith, and Industry.

3. Here have we a Representation of an Apprentice's *being*; or rather the *well-being* of a Child under his Father, who hath right of Correction. Upon view whereof we demand, why it should be supposed that *Apprentiship extinguisheth Gentry?* For if an Apprentice in *London* (since to have Apprentices is a power, not derived to Corporations out of Prerogative, Royal Priviledge, but out of Common Law) be in their conceits a kind of Bond-

men,

men, it must either be *ratione generis obsequii*, or *ratione temporis adjecti*, or *contractûs*, or *conditionis*, or for all together; a fifth Cause being hard to be either assigned or imagined.

For the first point, *ratione generis*, (which is in regard of the *Kind of Service*,) that is but an effect of the Contract, or Bargain, and consequently depends thereon, or participates in nature with it; which not importing any kind of Bondage, neither can the Service it self, due by that Agreement, be the Service of a Bondman: so that as on the one side we grant, that *Apprentices*, as *Apprentices*, do some things, which *Gentlemen* would not do, that lived *sui juris*, specially upon a necessity to obey; yet on the other side we constantly deny, that they do any of them, either as servile, or as servilely but *propter finem nobilem*, that

that is, to learn an honest Mystery, to enable them for the Service of God and their Country, in the station, place, or calling of a Citizen.

For the *second*, *Factione adjuncti* (which is in respect of a *certain time*, as of *seven* years at least, added and limited in the Contract) that is meerly but a Circumstance of the Question. For if *Apprentices* are not a kind of Bondmen, abstracting from the time which they are bound to serve, the addition of Time addeth nothing to the quality of the Contract, to make it servile.

For the *third*, the *Contract* (which is in regard of the Contract as it raiseth a relation, or the titles between two, of Master, and Servant;) if the very Art of binding to performance be a sufficient reason to make *Apprentices* a kind of Bondmen, and so to disenable them to *Gentry*, either *derivative*, or *acquisitive*; the Masters

sters themselves are also a kind of Bondmen, because *suo genere* they as well were, and are bound as the Apprentices one to the other.

For the fourth, *conditionis*, (which is in respect of the Conditions, either literally or vocally expressed, or virtually implied in the Contract) there is in it no proof of Bondage, but the contrary; for in that the Obligation is mutual, it proves the Apprentice free as from Bondage, though (for the Apprentice's own good) not free from Subjection to his Master, or Discipline, because only Freemen can make Contracts, and challenge the benefit of them. The Verb is not, *servire*, but the Verb, *deservire*, (which is of far less weight) comprised in the Instrument, or Indenture, and containing the whole force of the Obligation, hath only in that place the sense of *obsequi & facere*, to obey and do, as

an

an Apprentice, and not according to the ancient ſenſe which it had among the *Romans*. This ought not to ſeem a Paradox; for the word *Dominus*, to which *Service* is a relative, and the word *Servus* have, in tract of time been ſo ſoftned, and familiarized, as they are grown to be words of ſingular humanity. And what ſo common among the Noble, as to profeſs to ſerve one another? But the relation conſtituted in this Caſe is peculiar, and proper. The word *Dominus* is not there at all, nor *Servus*, no nor *famulus*; the relation conſtituted is directly named *between Maſter and Apprentice*, a clear caſe that all Injuries to Blood and Nature are of purpoſe avoided in the Interchangeable ſealed Inſtrument it ſelf: ſo clear a caſe, that in the Oath which all Freemen make in the Chamber of *London* at their firſt Admiſſion, this Clauſe, among many

many others, is sworn unto by them, *That they shall take none Apprentices, unless they are free born*, that is to say, *no Bondman's son*, which are the very words of the Oath. And by an Act of Parliament, made in the fifth year of the Reign of Queen *Elizabeth*, it is expresly provided, That no Merchant, Mercer, Draper, Goldsmith, Ironmonger, or Clothier, shall take any Apprentice, except it be his Son, whose Father or Mother shall at the time of taking such Apprentice, have in Lands, Tenements, and Hereditaments of Inheritance of the cleer yearly value of Forty Shillings, the Children of Labourers, and of persons not being Freemen or occupying Husbandry. Thus carefully open was the Eye of Institution in this Noble point of the Cities Policy, to prevent, that no stain, no blemish, nor indignity, should

wrong the Splendor thereof; a thing which could not but follow inevitably, if when it was provided that no Bondmen's Iſſue into the eſtate of Apprentiſhip, ſhould themſelves, by making Apprentices, make Bondmen; or ſhould in any ſort embaſe their Blood, whoſe Maſters they were to be, as to the purpoſe of coming to be Citizens in time. They never meant to make any man Bond, who would have none but the Sons of *free-born* perſons bound Apprentices: and therefore it ſhall be wilful ignorance or malice from henceforth to maintain the contrary.

4. A moſt memorable example in Scripture, to the purpoſe of the preſent Queſtion, is that of *Jacob* and *Laban*, *Geneſis* 29. where the time (*ſeven years*,) yea and the very word (*ſervire*) are plain in that Contract, which was made between the Uncle

Uncle and the Nephew: yet who did ever say, that *Jacob* was for this a kind of Bondman? The reason why he was not, ariseth from consideration of the final Cause, or intention of the Contract, which is recorded to have been worthy and unblameable; the obtaining of a virtuous Wife, and of an Estate to maintain her with. Neither, when he was no longer defrauded of *Rachel* than seven days after his first *seven years*, and when for the fruition of *Rachel* he served also other *seven years*, was he a Bondman, by, as it were a relapse or cessation of expecting his reward, which he enjoyed in enjoying her? Out of which it follows, that as *Jacob* was no kind of Bondman, though he *served*, and *served* out all his time twice over, so neither are Apprentices. And from this place of Holy Writ it is unanswerably proved,

that *bodily ſervice* is a laudable means to atchieve any good or honourable purpoſe, a means truly worthy of a Gentleman.

5. Hereunto we finally adde, and repeat, that as an Apprentice ties himſelf to his Maſter in the word *deſervire*, that is, to obey and do reſtrictively to the ancient reaſon, and traditional Diſcipline of Apprentiſhip in *London*, ſo the Maſter ties himſelf to his Apprentice in the word *docere*, in lieu of his honeſt ſervice, to teach him his Art to the utmoſt. Which Maſter's part is grown to ſuch eſtimation, as that Apprentices now come commonly like Wives, with treble more portions than formerly to their Maſters. If then Apprentiſhip be a kind of *ſervitude*, it is either a pleaſing Bondage, or a ſtrange madneſs to purchaſe it with ſo much money.

For proof of this Aſſertion, let me

give

give a late Example. A Gentleman of quality gave 300*l* with his younger Son, an Apprentice to a Merchant, and having continued together for three years, and the Servant not as yet imployed in the particular myſtery of Merchandizing, himſelf complain'd to his Father of loſs of time, and both of them referred their Caſe to another Merchant for rendition of ſuch part of the 300*l* as might turn him over to a better Maſter. The Referrer rebuking the Maſter, urged this as a truth and ancient cuſtom, defining the Contract as we have intimated, and adding withall, that the Father had right in Law and Cuſtom to be repaid all his 300*l*, and good dammage to his Son for the loſs of ſo much precious time, without profit of the Art and Myſtery contracted to be taught him, to the diſhonour of the City, and

the very intention of the Contract, and custom of *London*.

6. An Apprentice therefore, as an Apprentice, being neither *ratione obsequii*, *temporis*, *contractus*, nor *conditionis*, in any kind or any respect a Bondman: and hath therefore no more lost his title and right to Gentry, than he hath done to any Goods, Chattels, Lands, Royalties, or any thing else, which, if he never had been an Apprentice, either had, might, or ought to have come to him. Nay, much less can Gentry be lost in this case, than right to Lands and Goods, how much more inherent the rights of Blood are than the rights of Fortune; for, according to the Law-rule, *jura sanguinum nullo jure civili dirimi possunt*, unless in cases of Felony or Treason, whereas those other may be dissolved. And that *Gentry* is a right of Blood, may appear by this,

that

that no man can truly alienate the ſame, or veſt another in it, though legally he may in caſe of *Adoption*, which is but an humane invention of Nature, and therefore, *in rei veritate* no Alienation at all, but a fiction, or an acception in Law, as if it were ſuch. So that none can any more paſs away his Gentry, to make another a Gentleman thereby, who was not a Gentleman before, than he can paſs away any Habit, or Quality of the Mind, as Virtue, or Learning, to make another honeſt or learned, who was unlearned or diſhoneſt before; for Gentry is a quality of Blood or Name, as Virtue and Learning are of the Mind. Upon which reaſon that rule of Law is grounded, which teacheth us, that *annulus ſignatorius ornamenti appellatione non continetur*.

7. To all this if it be replied, that Apprentiſhip is a kind of Bon-

dage; for that, if an Apprentice abandon his Master's service, his Master may both fetch him back again, as Lord for the time over his Servant's Body, and compell him also to live under obedience. We answer thus: That such a power over the body of the Apprentice is not sufficient to constitute a Bondman, though the Service of the Apprentice belongs to the Master, God's part in him and the Commonwealths being first deducted. *Aristotle* held, that only the *Grecians* were free, and all other barbarous, that is to say, all not being *Grecians* were Bond. Some among us seem *Aristotelians* in this point, who as he gloriously overvalued his Countrymen, so these overvalue their paragon Gentry, and repute none worthy of *Arms*, and *Honour*, but themselves; we supposing on their behalf, that they are indeed not vain

Pre-

Pretenders, but true dependents from the most unquestionable Noble Races, howsoever troubled perhaps with some little of the spirit of vanity, and of too too much scorn of others. But as the *Italians*, and their Nobility, in our time, (notwithstanding they think meanly of all who are not *Italians*, calling them (in *Aristotle*'s humour) *Tramontanes*, and in that word implying them to be *Barbarous*) do commit an error as well as the great Philosopher, whilst they themselves do take it to be no disparagement to *merchandize*; nor the haughty *German* Nobility, who although they do believe it to be dishonourable to marry with the Daughter of a *Burgher*, or Citizen, do not refuse gain of Commerce or Merchandise: so these Gentlemen (how eminently Noble soever) will be likewise found to live in error,

for

for that others may be truly *Gentlemen*, for any thing that as yet is ſpoken in the former *Sophiſm*, viz. *that the Maſter hath power over his Apprentice's body*, Ergo *Apprentices are a kind of Bondmen*; becauſe if ſuch a power be enough to conſtitute a Bondman, we will ſay nothing of thoſe Free-born perſons being in Minority, whoſe bodies their *Guardians*, in Lands holden by *Knight-ſervice*, might (not long ago) not only by a right in Law fetch back, after eſcape or flight, but give away alſo in Marriage; nay, if for that reaſon, Apprentices, born Gentlemen, ſhall be thought to have forfeited their Gentry, in what eſtate are all the Sons and Children of all good houſes in *England?* whoſe bodies in their Minority their Parents, by a right of Nature, may fetch back after flight, and exerciſe their pleaſure or diſpleaſure upon them,

even

even to disinhereson of Lands not entailed. Scholars under their Tutors, or Schoolmasters, are not Bondmen. Nay, in what case are Soldiers, (to whom most properly, and most immediately the Honour of *Arms* doth belong) who for withdrawing themselves from their Banner, or Captain without leave, may not only be forced back to serve, but (according to the usual Discipline of War) may, by *Martial* Law, be hanged up, or shot at the next Tree, or wheresoever deprived at once of life and reputation together: so absurd it is to dispute, that the power of a Master, by the title of a Contract over the body of an Apprentice, in case of Discipline, doth convince a Servility of condition in the Sufferer. For if the right to exercise corporal Correction should absolutely constitute a state of *Bondage* in the Subject, the injury of

of that untrue aſſertion, would reach to perſons of far higher mark than *City-prentiſes*, as is moſt plainly prov'd. And therefore they muſt alledge ſomewhat elſe beſides *ſubjection* of Body, to draw the eſtate of Apprentiſhip into that degree of reproach, which as they cannot do, we having prevented thoſe Objections, ſo muſt they leave it clear from taint or ſcandal.

8. We lay it down therefore, out of all the antecedences, for a clear Concluſion; *That Apprentices are ſo far from being a kind of Bondmen, as that in our Common-weal they then firſt begin* habere caput, *and to be* aliqui; *to be of account, and ſome body.* For Apprentiſhip in *London*, is a degree or order of good regular Subjects, and out of whoſe (as it were) Nurſeries, or Colledges, Citizens are ſupplied. We call them *Colledges*, according to the old *Roman* Law-

Law-phrase, or Fellowships of men, for so indeed they are comprehended within several Corporations, or Bodies of *free* persons, intended to be consociated for Commerce, according to Conscience and Justice; and named *Companies*, each of them severally bearing the Titles of their several worthy Companies or Corporations, as *Drapers*, *Salters*, *Cloth-workers*, and so forth. And we say as before, that Apprentices, in the reputation of our Common-weal, when first they came to be Apprentices, then first begin to be *somebody*, and that Apprentiship is a degree, to which out of Youth and young men, who have no vocation in the World, they are advanced; and that out of Apprentices, by other ascents or steps, as *donari civitate*, to come to be free of LONDON, or *Citizens*, from thence to be of their Companies Livery,

very, the Governors of Companies, as *Wardens* and *Maſters*, and Governors in the City, as *Common-Councilmen*, *Aldermens Deputies*, *Sheriffs*, and *Aldermen*; and laſtly the principal Governor, or Head of the City, the *Lord Mayor*; yea ſometimes alſo Counſellors of State to the *Prince* (whereof *Stow* hath Examples) are very orderly elected, and the whole Policy diſpoſed after as excellent a form, as moſt at this day under Heaven.

9. True it is, that *Apprentiſhip*, as it is a Degree, ſo is it the loweſt Degree, or *Claſs* of Men in *London*: *loweſt* we ſay, that it may come to the higheſt, according to that of S. *Auguſtine*, and of common ſenſe, That thoſe Buildings riſe higheſt, and ſtand faſteſt, whoſe Foundations are deepeſt. And as *Apprentiſhip* is the firſt in order, and meaneſt in dignity, ſo can that be no title

to embase the vocation, because there must be a *first* in all things.

Of this degree, anciently the flat round Cap, Hair close-cut, narrow falling Band, course side Coat, close Hose, Cloth-stockings, and the rest of that severe Habit, was in Antiquity not more for Thrift, and Usefulness, than for Distinction and Grace, and were original Arguments or tokens of Vocation, or Calling; which point of ancient Discipline the *Catoes* of *England*, grave common Lawyers, to their high commendation therein, retain in their Profession, and Professors at this present, even to the parti-coloured Coats of *Serjeants at Law*, during the first year after they are made, or called; an object far more ridiculous among the new Mode of our time (enemies of rigor and discipline) than that of *Apprentices* At which retained signs, and distinctive

ctive notes, as among Lawyers, though younglings, and frivolous Novices, may somewhat wonder, 'till the cause be understood, yet is the thing it self so far in it self from deserving contempt, as that they who should offer it, would themselves be counted ignorant. For Sir *Edward Coke*, in the Preface of his third Book of *Reports*, hath affirmed, for the dignity of the word *Apprentice*, that a *double Reader*, whose degree is next to that of a *Serjeant at Law*, who is only inferiour to a *Judge*, and to no other degree of *Lawyers*, is but an *Apprentice* at *Law*.

10. Here now let me be bold to say, that *Apprentices* of late seem to have drunk and sacrificed too deeply to their new Goddess Saint *Fashion*, a *French Idol*, which was always noted fatal to the *English*; as at the Periods, or universal concussions of

Empire,

Empire in our portion of *Great Britain*, may in old Writers be observed. This they do not without wrong, in our opinions, to the honesty of their degree, at leastwise in so far abandoning their proper Ornament, the *Cap*, (anciently a note of Liberty among the *Romans*) as not to have, one day at least in the year, wherein to celebrate the Feast of their *Apprentiſhip* in the peculiar Garb thereof; which they ſhould do well and wiſely to frequent, for the ſuppreſſion and beating down of that ungrounded Contumely and ſcorn, by making profeſſion in this wiſe, that they *glory* in the Enſigns of their honeſt Calling.

11. For revocation of which into uſe, though we ſee no manner of hope, yet are thoſe late Magiſtrates of the *City*, who laboured to reduce *Apprentiſhip* to practice this laudable point of outward *Con-*

formity, not the leſs to be commended. And it were to be wiſhed, perhaps, that inſtead of ſcattering Libels, and of diſcovering Inclinations to Tumult, *Apprentices* had rather ſubmitted their Underſtandings and reſigned their wills in this particular to their loving Superiors, making humble and wiſe Obedience the glory of their Perſons, much rather than *Apparrel* in the *faſhion*. For they who are not aſhamed of their *Profeſſions*, ought not to be aſhamed of the *Enſigns* and Tokens of their Profeſſion, or Degree. They indeed are out of faſhion, who are not in the faſhion which is proper to their quality; the flat *round Cap*, in it ſelf conſidered as a Geometrical figure, is far more worthy than the *ſquare*, according to that ground in the *Mathematicks*, *Figurarum ſphærica eſt optima*, and in *Hieroglyphicks* is a Symbol

bol of Eternity, and Perfection, and a resemblance of the World's *rotundity*; but I will make no *Encomium* for *Caps*. This I say, that as the *square Cap* is retained, not onely in the *Universities*, and *Chancery*, but also abroad among us, as well by *Ecclesiastical* persons in high places, as by *Judges* of the Land when they sit in Court; so the *round Cap* being but a note in *London* of *Apprentices*, and *Citizens* of *London*, as it is of *Students*, *Barresters*, *Benchers*, and *Readers* in the *Inns of Courts*, and chief Officers in the *Court-royal*, so the wearing thereof by *Londoners* cannot be a Reproach, but an Ornament. But *communis error facit ius*, and how freely soever these thoughts come from me, out of affection to the preservation of Virtue in that most Honourable *City*, which civil Discipline is ablest to do, and howsoever it may be to wish the best, yet

ſome buſy Cenſurer may think it to be a vanity to *hope* to ſtop the general ſtream of predominant Cuſtom by private *wiſhes*. *Apprentices* moreover, and *Citizens*, becauſe they are always converſant in the light of action and concourſe, and not ſhut up in Colledges for Studies ſake, may think by this contrary way, the more to honour their *City*, and to enjoy themſelves.

12. Well may they in the mean time bluſh at their temerity, who by teaching that *Apprentices* are called *Apprentices*, as if they were *pares emptiſii*, do diſhonour and highly wrong the excellent old Policy of this Land: for they (as much as lyeth in the credit of their words) moſt dangerouſly diſcourage flouriſhing Induſtry, who caſt ſuch an aſperſion upon any Civil Profeſſion, and Order of men, (aſſembled to uphold a *Kingdom* by Commerce, accor-

according to the rules of Law and Justice,) as the least conceit of so hateful a Note as Bondage. And if it be Temerity to cast it upon any Renowned, or other Corporations unjustly, it is singular Iniquity (let it not be called Madness) to lay it upon LONDON, which shines among all Cities within the Empire of *Britain*, —*velut inter ignes Luna minores.*

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All honest Natures love Glory, and no Glory good but as subordinate to God.

Whe-

Whether APPRENTISHIP *extinguisheth* GENTRY?

THE FOURTH PART.

1. THough thus I have been the Pleader, and Defender of the credit of the *City*, yet I desire not to be mistaken. For it is very far from my Profession, a Courtier, and by Ancient Desent a *Gentleman*, by this *Apology*, or *Patronization*, to confound Degrees in *Common-weal*, so to set up as it were a new *Babylon* of my own; I am not ignorant therefore, that *Citizens* as *Citizens*, are not *Gentlemen* but *Citizens*: to hold otherwise were to take

take one Order or Degree of men out of the *Realm*, or like *Horaces Monster*, (a Man's head, and a Horses neck, shoulders, or body) to treat of a thing which had half one, and half another; and our Laws give a proper Name both to the Tenure and Person, calling the Tenure of *Citizens* in Cities, *Burgage*, and their Persons *Burgenses*, among whom the more eminent of them in *London* had of old, not only the Honour of the title of *Citizens*, or *Burgesses*, but their Aldermen were called *Barons*; not honoured or priviledged as the *Barons* of *England* are, but as men of Reputation within the verge of their City, and have the Adornment of Golden Chains, which, with other signals of Honour, was the ancient Reward of Merit among the *Romans*.

Pha-

—*Phaleris hic pectora fulget*
Hic Torque aurato circumdat bellica colla,
Ille nitet celsus Muralis honore coronæ.

—Here shining stood
One with Trappings on his breast, & there
Another on his warlike Neck did wear
A Golden Chain. This with a Mural Crown
Was honoured, &c.—

2. The ordinary *Citizen* therefore is a degree beneath the meer *Gentleman*, as the *Gentleman* is among us in the lowest degree or *class* of *Nobility* in *England*. And all *Citizens*, as *Citizens*, yea the *Lord Mayor* himself, simply as a *Citizen*, is not a *Gentleman*, but *Burgensis*. As the greatest *Princes* and *Despots* that ever were, or ever shall be in the World, considered in their first natural condition, are at most but *Ingenui*, or free-born, in which respect all are equal, for *omnes naturâ æquales*, and their Civil degree or general

ral estate, which either comprehends all the Orders of *Nobility*, or is capable of them, is (among us) the *Gentleman*. In which respect he who shall say, that this or that *King*, or *Emperour*, is a *Gentleman*, speaks rightly, and as the thing is; for *Gentleman* is the *Title*, about which all other *Titles*, as they concern Honour, and convey no Jurisdiction, are put as Robes and Ornaments. This therefore is my meaning; that some *Citizen* may be a *Citizen*, and yet truly a *Gentleman*, as one and the same man may in several respects be both a *Lord*, and *Tenant*; *Citizen* in regard of his Corporation in *London*, *Gentleman* in regard of his Birth, or of *Armories* assigned for encouragement of *Industry*, to *ennoble* his honest *Riches* and *Titles* of *Honour* or *Worship* in that *City* whereof he is a qualified Member. Neither is the communication of

Rewards,

Rewards, which consists of painted distinctions, composed according to the received rules of *Heraldry*, injurious to ancient *Gentry*, any more than the promiscuous permission of wearing *Gold-rings* on their fingers alike to *Freemen*, as to *Freemen* granted by the Emperour in the *Authenticks*. Nor is it a new thing in our *Common-weal*, that some wealthy and virtuous *Citizen*, not born to *Armories*, although the Sons of *Yeomen*, *Husbandmen*, and *Cottagers*, should have *Arms* assigned them, and some undoubtedly born by right of Blood, as descendents of *Gentlemen*; but other again as undoubtedly assigned for Excellency in *City-Arts*. Of which number there are in this time not a few, whose *seri nepotes*, whose great Grand-children's Children are reputed amongst some of the Ancient and worthy Families of their Countries,

tries, without any relation to *London*, which notwithstanding raised them; Hence it follows, that as an *Apprentice* being a *Gentleman* born, remaineth a *Gentleman*, with edition of Splendor and Title, as God blesseth his labours, so a worthy *Citizen* is capable of the *Honour* of *Arms*, notwithstanding his former *Apprentiship*. And by this distinction made between a *Citizen* meerly as a *Citizen*, and of a *Citizen* as he may also be a *Gentleman*, that Objection (which some bring out of a Statute, enacted under one of our Kings, which forbiddeth the disparagement offered by the Guardian to marry the *Ward* (born Gentile) to a *Burgensis*) may easily be salved, and answered: for in that Statute, the word *Burgensis* is spoken in the native and more narrow sense thereof, which is of one who is simply *Burgensis*, without any consideration of him

him as he may otherwiſe be a *Gentleman*, *Eſquire*, or *Knight*, which in ſome caſes happens. As in the famous Corporation of *Droit-Wiche* in *Worceſterſhire*, where he that hath a property in a *Salt-pan*, or a certain Meaſure, or liberty of making *ſalt*, is *ipſo facto* a *Burgeſs* of that Town, and hath a Vote there: Inſomuch as an *Earl* of *Shrewsbury*, and ſome of the neighbouring *Knights*, *Eſquires*, and *Gentry*, have deemed themſelves honoured thereby, and at their deaths, though abſent from the place, have the great Bell of *Droit-Wiche* rung out for them. And in conferring of *Arms*, or *Coats* of *Arms* upon Citizens not born Gentlemen, Reaſon requireth, that they ſhould not have Coats of the faireſt *Bearing* aſſign'd to them, but ſuch as either in *Canton*, *Chief*, *Border*, or otherwiſe, might carry ſome Teſtimony, Mark, or Sign, to ſhew the *Art* by which they

they were advanced; as *Merchants Adventurers* to bear Anchors; *Grocers*, Cloves; *Cloth-workers*, a Tezel; *Merchant-Taylors*, a Robe; and so forth; which those Gentlemen ought in honesty and thankfulness to chose, and not only to accept, but rather to strive, to have such Acknowledgment reversed to their Posterity, who afterwards thriving may procure some change to be also made in the Coat for the better; specially considering what pretty riddance hath been in latter times made of *Surcharges* in Armory, granted about the end of King *Henry* the *Eighth*, what Encroachments upon Gentlemen's Rights by new Ones, because their *Names*, or by the addition, or taking away a Letter or Syllable, have been made to be the same; and many other Inventions to blanch or beautifie *Newness*. Which to rectifie,

divers

divers Coats of Arms have been delivered from their Original deformities, furfets, and furcharges, by their proper Physician, the *Provincial King of Arms*. So Sir *Thomas Kissons* of *Suffolk*, whose *Chief* now simply *Gold*, was heretofore overladen with *three egresses*, and they with an *Anchor*, (the Badge or Argument of the Original,) and *two Lyons rampant argent*, as is publickly extant to be seen in *Trinity Hall* in *Cambridge*, whereunto he was a Benefactor. And besides that Gentlemans, the Coat of Arms of some of the Gentry of this Land, do need the like relief or remedy. The rule of Proportion seeming carefully to be observed in Antiquities among us, where the principal and most Noble *Charges* were not appropriated but to Anological concretences of honourable quality.

3. Such therefore being the nature

ture of *Apprentiship*, and such the condition of *Citizens* estates, as to the purposes of Honour and Arms; let Fathers, who are Gentlemen, put their Children, who are not inclining to Arms or Letters, to *Apprentiships*; to the Discipline and Art of honest Gain, giving them a title of *being* somewhat in our Countrey, for it is a Vocation, if not misused, simply honest, and may prove a stay to Posterity, and give Credit to their Names, when licentious and corrupted *Eldest sons* have sold their *Birth-rights* away; for albeit many Citizens thrive not, yet those *Fathers*, and such who are in place of *Fathers*, provide more probably, who put their Children or Orphans into a certain Method of Life, than others who leave them at large. And however some riotous, foolish or unfortunate *Citizens* miscarry, yet there are more than

Ten

Ten to One, which do not; and many of those who are not Gentlemen born, and being put by their Parents to be *Apprentices*, that as God may blest their just, true, and virtuous Industry, so they may be *Founders* of a New Family, and both raise themselves and theirs to the title of *Gentlemen*, lawfully bearing *Arms*. For which cause, those who may perchance own their worldly estate, and the foundation of that greatness or amplitude of means to such as have been Citizens of *London*, are not free enough to busie themselves in detracting from those, whose original Greatness was drawn from the others; nor those others, whose Originals were from *Chivalric* and *Martial* Service, (the most pure and proper Nobleness of all, as to the purpose of bearing *Arms*, and have since been mixed with *Citizens*) ought to think it

the least disparagement to own their Antestors or Benefactors to have been *citizens* of *London*. But it will worthily become them freely and thankfully to acknowledge so honest Originals, and accession to Originals, as many parts of this Realm from thence have been filled with: because among them the Sinews of War and Peace; abundance of Treasure are stored up, as in the Chambers of the *King*, when they will be pleased either by *Love* or *Subsidy* to afford their *Sovereign* and Great *Benefactor* the use of it.

4. Which acknowledgement, besides that it is in the laws of *Honour* an act of bounden Duty, they may the rather take it for a Glory. Because some of our Princes have so far vouchsafed to grace them, as to be incorporated as Members of some of their *Companies* of Trade in the City. And King *Henry* the

seventh

seventh (whom all of us will easily confess, to have well enough understood what he did) is credibly said to have been in Person at the Election of a *Master* and *Wardens*, and Himself to have sitten openly among them in a Gown of *Crimson-Velvet*, City-fashion, with a Citizen's *Hood* of *Velvet* on his Shoulders *a la mode de Londres*, upon their solemn Feast-day, in the Common Hall of the Company of *Merchant-Taylors*. Moreover, his Grandchild, Queen *Elizabeth* (no way inferior to her Ancestors in high policy) was free of the Company of *Mercers*. Lastly, (which is more to our present purpose) our late *Solomon*, Soveraign King *James*, being one of the most Learned of our *Princes*, (though *Learning* hath been a *Royal* Ability in our Ancient *Soveraigns*, and so flourishing in *Sebert*, King of the *East-Angles*, that Venerable

Bede affirms him to have been *[illegible] omnibus doctissimus*) King *James*, I say, did honour the Company of *Cloth-workers* in *London* (which if well encouraged, would be one of the most important Companies of Trade in that City) with a condescension of being accounted a *Freeman* of that Company of *Cloth-workers*; whose Employment is the well-making the greatest Staple-Commodity of this Kingdom.

5. Nor let the Name of *Companies* (because they seem not to sound *honourable* enough, as the Appellations of degrees in Nobility and Gentry) avert the mind from them, as things *ignoble*, and unworthy the Dignity of Generous dispositions, erroneously holden to be so, in Sir *John Burne's* Blazon of *Gentry*, for all Renowned *Cities* ever had in them *Urbana Nobilitas*, and yet their *Citizens* could not but be distributed into

to

to *Orders*, *Tribes*, or *Titles* of Profession, yea sometimes in their *Games*. For the *Circensian* Companies in *Rome*, called *Factions*, that is to say in truth, *Companies*, and denominated from their several clothings, as *White*, *Blew*, *Green*, and *Red*, to which *Domitian* added two others, *Purple*, and *Gold*, were the special Exercises of *Princes* and *People*; which grew to such Excess, that no longer after than in *Trajan*'s time, that *Plinius secundus* held it to be a matter worthy of his Complaint and Censure, so as in one of his *Epistles* he saith, *Nunc panno faciem, nunc pannum amant*. Again, such of the *Gentry*, who live not in the *City*, and do most of all elevate themselves with contempt of others in respect of the *Arts*, and ways of maintenance, were they but incorporated under the true Titles of their Means, in which we will not speak of their

prodigious eating up of whole Houſes, Towns, & People, by a thouſand wicked Devices proper to the myſtery of *depopulation*, (againſt whoſe conſuming works ſo many *Statutes* of this Land have long time warred in vain) the Names of thoſe *City* Brotherhoods, or *Companies* would eaſily ſound, in a moſt curious ear, full out as fair, and well, as *Corn*, *Cattle*, *Butter*, *Cheeſe*, *Hay*, *Wood*, *Wool*, *Coals*, and the like materials of their Maintenance, all of them inſeparable to *Country-Common-weals*, and without which they can no more ſubſiſt, than the *Drapers*, as *Drapers*, without *Cloth*, *Gold-ſmiths*, as *Gold-ſmiths*, without *Jewels* or *Plate*. Neither doth it create any great odds in this point, touching *Honour* between parties in this diſpute, that *Gentlemen* by their *Officers*, as *Bayliffs*, *Reeves*, or the like, do order their Affairs for their more eaſe, and dignities; for beſides

beſides, that the wiſeſt among them exercise that *ſuperintendency* in their own Perſons; ſo herein, the worthy *Citizen* is no way behind, diſpatching his buſineſs by *Factors*, *Journeymen*, or expert *Apprentices*, reſerving only to himſelf the Over-view and Controll of all their doings. *City-Nobleneſs* ſo apparent, that the *Knights* or *Gentlemen* of *Rome* profeſſing *Merchandiſe*, and other among them that way bent, had their *Hall* or ſeat of their *Colledge* or Company upon Mount *Capitoline* it ſelf, dedicated to their Patron Deity, or Tutelary Godhead, *Mercury*. Other *incorporated Societies* there alſo were, as *Goldſmiths*, and the reſt who lived ſo far from being excluded out of the power of *Common-weal*, or from *Honours*, and ſigns of *Nobleneſs*, that they forced a right in ſome Caſes to chuſe out of their own Body one of the *Conſuls*, before their *Emperors*

perors times. Yea so mighty were they grown in respect of Election, and negative Authority, that *Clodius*, to be revenged on *Cicero*, left his own rank of *Patricians*, and *Lords*, and turned *Commoner*.

6. To conclude, such *Gentlemen* are much deceived, which no sooner they hear a man named to be of this or that Society, or Colledge of Trade in *London*, as of *Grocers*, *Haberdashers*, *Fishmongers*, or any other of the twelve principal *Monopolies*, (the *Zodiack* of the *City*, in whose *Ecliptick-line* their *Lord Mayor* must ever run his years Course,) but they forthwith entertain a low conceit of the parties quality, as too much beneath their own Rank and Order, without farther examination; *when it often happens, that he who is titularly of this fraternity, never was bred up in it, nor understands more in it than the remotest Gentleman, their Masters*

Masters themselves having been Merchants, or of other Profession of life allovers from their title, under which they are marshalled; the law of the *City* imposing an absolute necessity, that all who are free of the *City* should carry the Name of some one or other of their *Brotherhoods*. Again, what do the *Constellations* of Heaven shine the worse, or the less, because they carry the names of a *Ram*, of a *Water-bearer*, of *Fishes*, and so forth? or how many the fewer are their several lights for that? Answerable to which I say, that if the Partie's mind be adorned with the *Star-lights* of *Honour* and Virtue, what baseness is it for him to be marshall'd under any of the Names comprehending one or other of the honest *Arts* of worldly life, no more than the Name of the Great *Fabii* at *Rome*, for their usual feeding upon Beans, or *Cicero* of Pulse.

7. In

7. In disputing thus, let me not be thought to set up an envious Comparison between these two degrees or qualifications of men: that is very far from me; for it must ever be granted to the Authority of general Opinion, founded upon custom among us, that the true *Country Esquire*, *caeteris paribus*, is, in his proper place, before the *City Esquire*, which with the perpetual clause beforesaid of *caeteris paribus*, holds also throughout the other degrees of the inferior *Nobleness* in *England*. I reason here as Reason bids, not against the right or dignity of persons, either as in parallel, or as in disparagement, but against the vanity and offences rising out of causeless Elation, and Arrogancy, and against their Errors, who not understanding the things of their own Country, are indeed meer *Meteoroscopes*, and hover in the Cloudy Region of Admiration

miration upon rude and unlearned *Phantasies*, for which cause, as minds needing to be healed, so would I sincerely wish that they were healed. Such are theirs, who would perhaps think the Companies or *Monopolies* of the City more worthy of their acknowledgment, if where now they are denominated of some particular *Ware*, or *Craft*, they were named of *Eagles*, *Vulturs*, *Lyons*, *Bears*, *Panthers*, *Tigers*, or so forth, as the several Orders of *Nobility* in *Mexico* (which *Josephus Acosta* writes) under their *Emperour*. Yet much better, because more truly, these Fellowships of *London* carry the Names of *Men*, and their *Trades*, as they have Vocations in Professions, which onely Men can execute, better or more Noble; if those Societies were denominated of *Eyes*, *Ears*, *Hands*, *Feet*, or of other Members:

as

ix *Philostratus*, in the life of that *Impostor*, *Apollonius Tyaneus*, saith, the Officers, and Instrument of a *Philosophical King* his *Eyes*, *Ears*, and so forth, so have these Mysteries some one or other Professor in each of them, from a higher Trade to the lowest, eminently dignified with the Honour of being the *King's* Servant, as the *King's Mercer*, the *King's Draper*, and so forth. Again, how much more worthy is the *whole* than the *parts*, because the parts are in the whole; so by that Argument it is more honourable to be marshalled as a man among Societies of Civil men, than to be distinguished by Allusions to particular Members; at least wise those Singular *Gentlemen* might certainly in their most contempt of the *City*, remember, that rare and real *worth* may be in the Persons of *Citizens* themselves, seeing *Terrentius* [illegible] *Consul*

ſul of Old *Rome*, with the Noble *Paulus Æmilius*) was free of the *Butchers* Company, and our *Walworth*, Lord Mayor of Old *London*, was free of the *Fiſhmongers*. And the others were not onely the *Lords*, *Knights*, and *Gentlemen* of *Rome*, who had voice in Election of their Principal yearly Magiſtrates, but even Handicrafts-men, and Artificers, as is moſt manifeſt by that place of *Saluſt*, in his *Jugurthine War*, where *Marius* was choſen *Conſul*, by the ſpecial Affection of that ſort of *Roman* Citizens, who (ſaith he) *ſua neceſſaria poſt illius honorem ducebant*, preferred his Election by their Voices, before the Trades by which they earned their Livings. Finally, they may remember, that in the *Poſterity* of *Citizens* many Right Noble and worthy *Gentlemen* are often found; and that, beſides the univerſal mixture with City-races

through

through the *Kingdom*, it may not be denied, that true Nobleneſs or *Gentry* ſhineth often very bright among them, as it did a little before his *Majeſtie*'s happy Reſtoration, when a great number of *Apprentices*, probably the Sons of *Gentry*, and ſuch as would not forget the accuſtomed *Loyalty* of their Progenitors, due at all times to their *Soveraign*, when theſe threatned the *Lord Mayor* to pull him off his horſe, if he would not declare for the *King*; for even as where the *Sun* is there is no darkneſs, ſo where *Soveraign Princes* are intereſſed Parties, there is no Baſeneſs. And as the Philoſopher's *Mercury* purgeth vileſt Metals, turning all to *Gold*, ſo the Operation of *Princes* Intentions to ennoble Societies with their perſonal Preſences, tranſmettals the Subject, and clearly takes away all Ignobility. Which things as they are moſt true in *London*, ſo, for that

the

the Emperour *Constantius Magnus*, (if our Ancient *Fitz-Stephen* reports the right,) *Henry* King of *England*, Son of King *Henry* the *second*, and that brave *Prince Edward* the *first*, and whosoever else were born in the City, they give to it the glory of *Arms*. And *Jeffery Chaucer*, Sir *Thomas Moore* Knight, with others born in *London*, communicate thereunto the Glory of Wits and Letters. To nourish up both with Excellent Titles to reall Nobility in the City, the *Artillery-yard* and *Gresham* Colledge were instituted. And however some of the Rebel-rout and Factious part of the Citizens of *London* made themselves unworthy of the Freedom and Liberties thereof, by the late Horrid and Devilish Rebellion; yet it cannot be denied, but that many Loyal and Worthy Citizens were not only deluded, over-awed, and kept under by a false

Authority of *Parliament*, but plunder'd, sequestred, and undone for their Allegiance to the *King*. Mr. *Chaloner* hanged; Sir *Richard Gourney* Knight and Baronet, Lord Mayor of *London*, imprisoned in the Tower of *London*, for not acting against the *King*; and the Rebellious Party commanded Sir *George Whitman* Knight, formerly Lord Mayor, and chosen, *locum tenens*, for the Remainder of Sir *Richard Gourney*'s year, to be sent Prisoner to *Yarmouth* for the like Loyalty; and *James Bunch* an Alderman of *London*, now Sir *James Bunch*, Knight and Baronet, imprisoned in the Tower of *London*, had all his Estate real and personal *plundred*, *sequestred*, and *sold*, and ordered by the usurping Powers to be exempted from Pardon, and forced to fly into the parts beyond the Seas to His now *Majesty*, with whom he continued

until

until His *Majesty*'s happy Restauration. And Sir *Abraham Reynardson*, Lord Mayor of *London* in the time of that Rebellion, was imprisoned, and fined 2000*l*, for refusing to publish the Proclamation of those Contrivers of all manner of wickedness, for the abolishing of *Kingly* Government.

The worthiness of the *City* is now visible, being not disheartned by the late Correction, and Loss, of *Pestilence* and *Fire*, which after their humble Acknowledgment to God of their deserving, have re-edified the Devastation with greater Splendor and Beauty. Their Industry we may compare to the *Bees*, which *Virgil* describes;

Quò magis exhaustæ fuerint, hoc acrius omnes
Incumbent generis lapsi sarcire ruinas:
Complebunt{que} foros, & floribus horrea texent.

How much by fortune they exhausted are;
So much they strove the ruins to repair
Of their fall'n Nation, and they fill the Exchange,
Adorning with the choicest flowers their Grange.

Sir *John Fitzwater*'s Pallace was that Noble Pile, named *Baynard*'s Castle, neer St. *Paul*'s Wharf, lately burned down, from whence in great respect to him the Lord *Mayor* takes water, attended with Barges of the several Companies to *Westminster*, where he takes his Oath of *Mayoralty*, and so returns in Triumph to *Guild-Hall* to his Feasting.

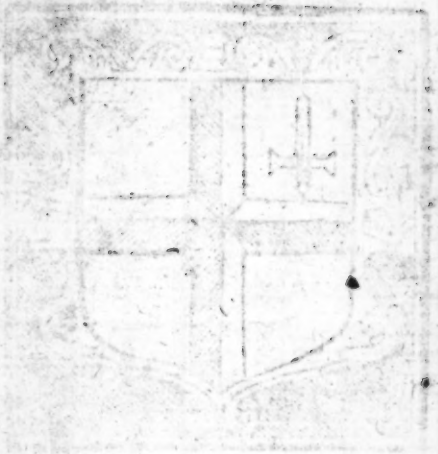
Thus this Question of *Honour* and *Arms*, undertaken for affection to that great *City*, and their Children, being, as we hope sufficiently discussed; the End of all is this: That albeit the love of humane

mane Praise, and outward Splendor, in the marks and testimonies of it, are very vehement *fires* in all worthiest Natures, yet have they no Beatitude, nor (so to say) Felicitation, but only as with reference to this of the Blessed Apostle,

Soli Deo Honor, & Gloria, AMEN.

FINIS.

UMI



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